



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

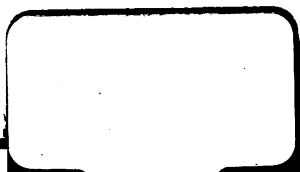
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

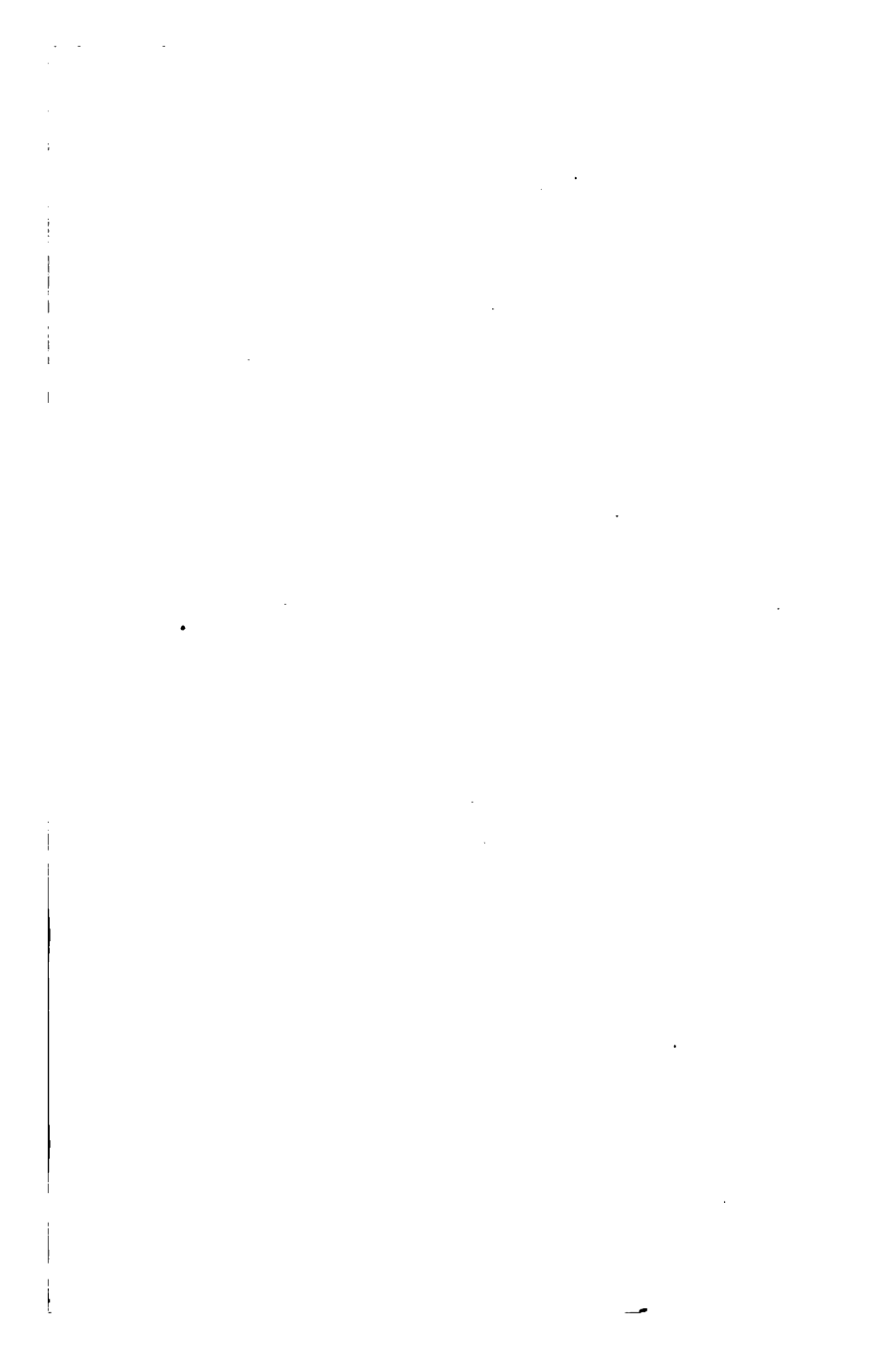
About Google Book Search

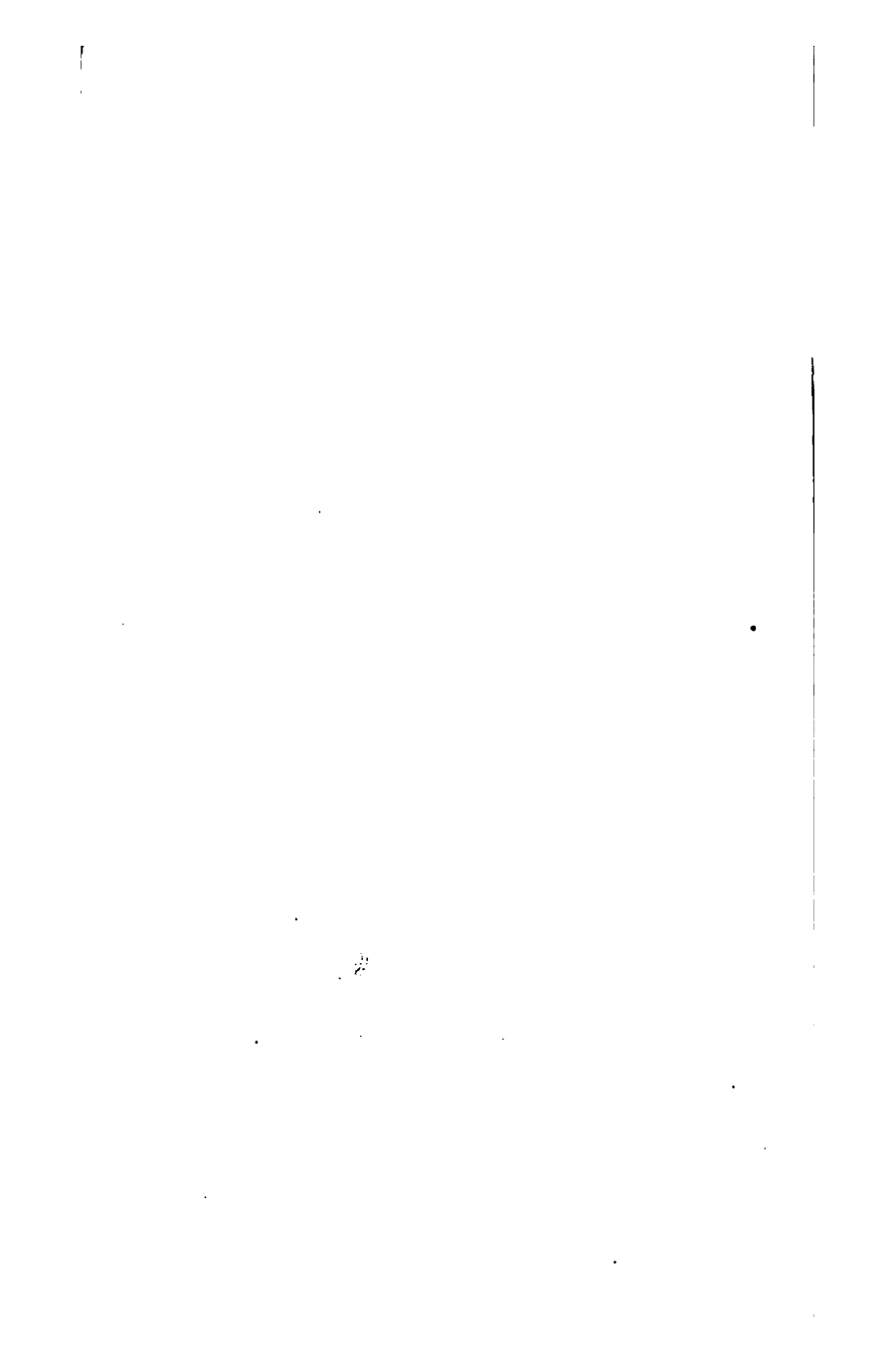
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

39.

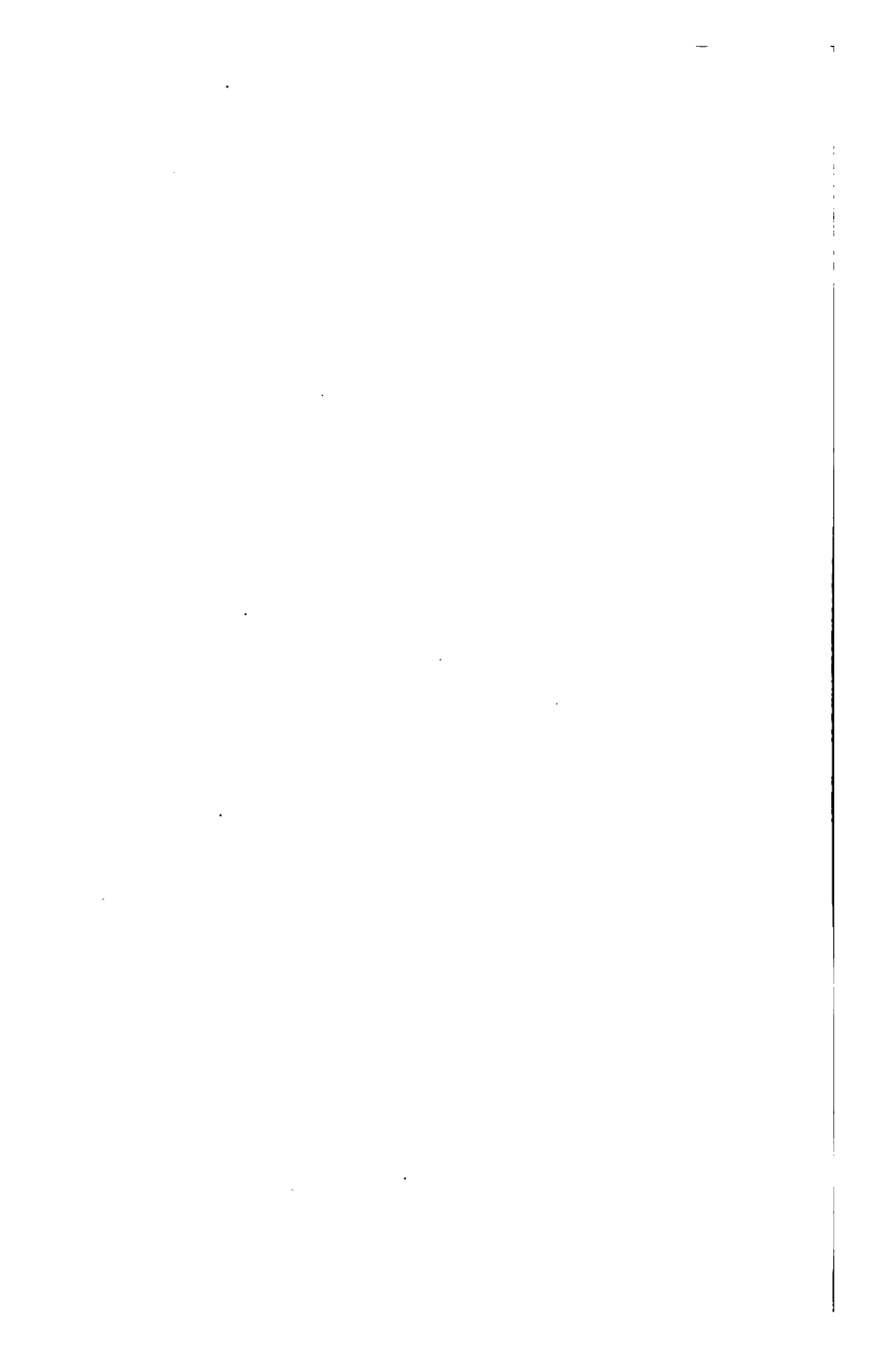
164.







THE HEIRESS.



THE HEIRESS.

A TALE,

FOUNDED ON FACTS.

BY E. H.

LONDON:
JAMES BURNS, 17, PORTMAN STREET,
PORTMAN SQUARE.

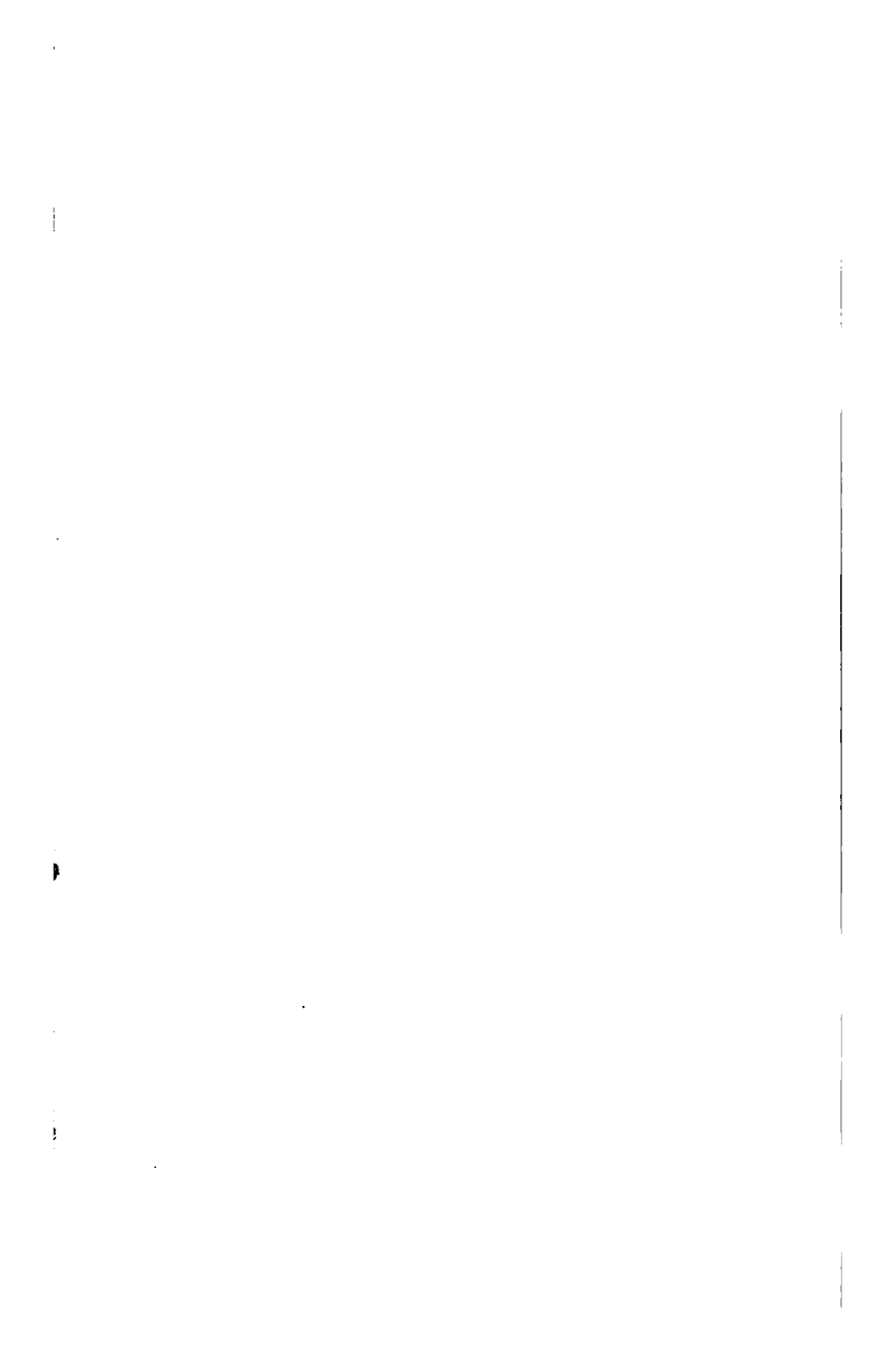
MDCCCXXXIX.

164.



LONDON :
PRINTED BY STEWART AND MURRAY,
OLD BAILEY.

TO
THE COUNTESS OF BANDON;
WHOSE AMIABLE QUALITIES
FORM A BRIGHT EXAMPLE TO HER SEX,
WHILE THEY ENDEAR HER TO ALL
WHO HAVE
THE PRIVILEGE OF HER ACQUAINTANCE,
THIS LITTLE NARRATIVE
IS INSCRIBED,
AS
A SIMPLE TRIBUTE OF RESPECT AND ESTEEM,
BY HER OBLIGED FRIEND,
E. H.



ADVERTISEMENT.

THE immediate object of this little work is to exemplify the saving effects of Gospel Influence in DOMESTIC life, by shewing that the most retired characters, if devoted to the service of their Lord, may still be permitted to promote His Honour and Glory, most essentially, by a *consistent* Christian example.

The Author humbly intreats the earnest prayers and indulgent forbearance of those who are kind enough to peruse the accompanying little narrative, which, with God's blessing, may perhaps excite more interest than it could otherwise have hoped to meet with, from the circumstance of its being founded almost entirely on fact.

1

2

3

4

5

THE HEIRESS.

CASTLE OSWALD, the noble residence of the Earl and Countess of L——, was situated on the borders of one of the beautiful lakes in Cumberland, the romantic scenery of which, formed a theme of constant delight to those whose love of the picturesque induced them to journey amidst these favoured scenes of nature. The eminence on which the castle was placed commanded a most extensive view of the surrounding country, and the lofty turrets of this princely mansion might be seen, for miles around, towering above the peaceful landscape which surrounded it.

The Earl and Countess of L—— having lost their only son, during his infancy, their

affections were centred in their remaining child,—Lady Mary Oswald, whose infantine beauty, and frank and affectionate disposition, endeared her to all who knew her: she was, as may be easily conceived, the loved, and cherished object of her too fond mother.

Years rolled on, and Lady Mary passed her childhood under the immediate and entire care of this most indulgent parent, whose blind love for her only remaining child, together with her own extremely delicate health, rendered her incapable of perceiving, and in some degree checking, the many faults which, like evil weeds, were rapidly developing themselves in the character of Mary.

Thus she attained her fifteenth year, with a will uncurbed by the slightest restraint, the haughtiest spirit of independence, and the most decided aversion to the very name of control. Still she possessed many excellent and endearing qualities, and her affectionate and forgiving disposition might have been easily guided, by kind and gentle reasoning, had her mother attempted to influence her by the only motive which strikes at the root

of sin ; but totally uncontrolled as she was, pride and passion were allowed to gain entire dominion over her, and the renewing influences of divine grace were alike unsought and unfelt.

The extraordinary mildness of the early spring of the year 1819, had materially benefited the health of the Countess of L——, and, in compliance with the wishes of Lord L——, and some friends, who were staying at that time at the castle, she was induced to venture, early in the month of April, on a boating excursion. The little party visited the ruins of S—— Abbey, and the freshness of the day tempted them, unhappily, to prolong their stay considerably beyond the prescribed hour. The following morning Lady L—— again complained of cough ; this was accompanied by fever, and, notwithstanding the unremitting care and watchful attention of her medical attendants, she became gradually worse from that period. Occasionally she would appear to rally ; and the playful animation of her beloved daughter restored, for a time, her wonted cheerfulness. Mary

would scarcely leave her mother's apartments, often cherishing the hope that the hectic flush, observable at times, was the prelude to returning health ; but, alas, her hopes were too soon blasted, for, in the course of a few weeks, she was summoned late one night, to her parent's chamber, to receive her parting blessing, ere her spirit winged its flight to the eternal world.

We will pass over in silence the first few weeks which followed the death of the amiable, but misjudging Countess of L——. Suffice it to say, that the grief of her bereaved husband made it impossible for him to reside, after her decease, at Castle Oswald, and he only remained as long as was necessary, to make preparations for leaving England, for an indefinite period ; having, meanwhile, determined on consigning his daughter to the care and guardianship of Lady Eleanor Oswald, his only unmarried sister, who was some years older than himself. Lady Eleanor being naturally of a retired and serious disposition, usually preferred the quiet of her own habitation to the constant scene of gaiety

which Castle Oswald had generally exhibited ; but, immediately on receiving intimation of the inconsolable grief of her brother, and the forlorn situation of her niece, she decided on repairing to Castle Oswald, in order to administer every consolation in her power.

Three months elapsed before the necessary arrangements were made, to enable Lord L—— to set out for the Continent ; and poor Mary was now, for the first time in her life, to encounter the bitterness of disappointment. On hearing her father tell Lady Eleanor, “ He hoped in the course of the ensuing week to set out for Rome,” she eagerly asked, “ was she not to accompany him ? ” Lord L—— replied, “ Take you, Mary, with me ? No, my dear child ; your aunt has been so kind as to consent to take the charge of you, during my absence ; and I hope your time will be spent far more profitably, under her direction, than in wandering over the Continent with me.”

Lord L——, we must observe, was devoted to country pursuits, and had never interfered in his wife’s method of education ; he seldom

saw his child excepting at breakfast, and when she came in for a short time after dinner, or occasionally when she attended him in some of his long perambulations in the park, at which times he used to be filled with delight at the buoyancy of her spirits, and the playfulness of her conversation. Thus he was, as my readers may suppose, a perfect stranger to Mary's real disposition; and now, when a passionate flood of tears, accompanied with violent expressions of disappointment, followed this answer of her father, Lord L—— could scarcely believe the unhappy child he saw before him was his Mary, and turning quickly round, he ordered her to leave his presence.

On reaching her own apartment, Mary gave way to the most distressing passion, and throwing herself on the sofa, she covered her face with her hands, and wept in the very bitterness of grief. She had never before heard the voice of contradiction, and her conduct in the present, and on many subsequent occasions, exemplified but too fully the force of this truth,—that in proportion as

we become more advanced in years, — so without the grace of God, our passions strengthen instead of diminishing. Oh, surely the way, the only way is, “to train up a child in the way he should go, and when he is old he will not depart from it.”

Mary had never realised the privilege of prayer. She had, it is true, occasionally gone through a form of devotion, and attended the house of God every Sunday; but she little felt the exceeding depravity of her heart, and of course felt as little the need of the Saviour’s merits to shelter her from the wrath of an offended God, and of the gracious influences of the Spirit to purify her corrupt nature. On the contrary, she pursued her daily path in a spirit of perfect self-complacency, without one genuine feeling of repentance or love towards God having arisen within her breast. Her passions, like a violent sea, separated her more and more from her God. She indulged her own will, lived after her own devices, — God was not in all her thoughts, and therefore, when the hour of trial approached, she was wholly unprepared;

her soul unregulated by Christian principle, was tossed to and fro, by every gust of passion. When, on the following morning, Mary was summoned to the breakfast-room, by a message from her father, that he had been waiting upwards of an hour for her, she reluctantly made her appearance, with a countenance clouded with discontent, and eyes swollen with weeping.

Lord L—— was reading the newspaper when his daughter entered the room, and did not look up for some minutes, but on wishing her good morning, he was much vexed at perceiving the distressed appearance of her countenance. Being naturally a most kind hearted man, he reproached himself for his severity of the preceding night, and instantly endeavoured to diffuse over that lovely face, somewhat more of its accustomed cheerfulness. He proposed therefore, that the two ladies should accompany him immediately after breakfast to visit one of the islands which are beautifully situated in the Lake W——. Unconscious of the pain her refusal would give to the already broken-

hearted Mary, Lady Eleanor replied, "My dear brother, I should prefer employing the early hours of the day, in some profitable occupation, and I had hoped, that after breakfast, my dear niece would have accompanied me to the library, that we might secure a few hours' steady application before luncheon, which I am sorry to say, we have never once hitherto accomplished. The first hours of the morning, like the morning of life, should ever in my opinion be devoted to mental improvement: I should, however, be rejoiced to accompany you in the afternoon."

This reply satisfied Lord L——, who looked up to his sister with the greatest respect; and indeed the late countess had always expressed a wish, should it please God to leave her darling child motherless, that Lady Eleanor should supply her place to her orphan daughter; so highly respected was this excellent woman for her uniform uprightness of principle, and strict rectitude of conduct. But her aunt's proposal came most ill-timed to the dejected and unhappy Mary, who fearing her father's displeasure,

endeavoured for the first time in her life, to restrain her feelings; and after remaining silent for a few minutes, she withdrew from the table, and going to the window, shortly made her escape through a glass door, which opened into the conservatory.

It would be endless, were I to repeat the many severe trials of temper this poor girl underwent during the remainder of their stay at Castle Oswald. Lord L—— having at length completed his final arrangements, took an affectionate leave of his beloved child, and on the 19th of September, set out in his travelling carriage for Dover; on which day Lady Eleanor, accompanied by Mary, (who would fain have lingered a few more days, to take a long and melancholy farewell of every flower and shrub of her beloved home,) commenced her intended journey to Hayward Lodge, a pretty little villa near Leamington, in the county of Warwick. Lady Eleanor observed with the deepest concern the unmeasured grief in which her niece indulged on leaving the home of her childhood; and she now began

to think what method she could best adopt for the future improvement of her young and interesting charge, whose natural talents had evidently been suffered to run wild from the want of any systematic plan of education. These reflections occupied her mind as she mechanically pursued the occupation of knitting, to which she had early accustomed herself whilst travelling ; but to Mary, who regarded her almost with dislike, this silence on the part of her aunt appeared the result of *apathy*, and an absence of sympathy ; and when at length Lady Eleanor offered her a book, with the request, "that if not unpleasant, she would indulge her by reading aloud for a short time ;" her only reply was a passionate flood of tears, and throwing the book aside, she declared, "she had no wish or inclination whatever to read."

On perceiving the self-will of her niece's temper, Lady Eleanor took the book from her, and both parties maintained an unbroken silence, till the carriage drove up to the entrance gate of Hayward Lodge, when Lady Eleanor, pressing her niece's hand in the

tenderest manner, gave her the most warmly affectionate welcome to her new home.

The house was a modern edifice, beautifully situated on the banks of the river S——. There extended on one side of the verandah a very pretty conservatory, containing the choicest plants and some rare exotics. An air of general comfort pervaded the house, and in spite of Mary's predetermination to dislike her new residence, she could not but involuntarily acknowledge that Hayward Lodge was far prettier than she expected.

Notwithstanding the *apparent* formality of Lady Eleanor's manners, she possessed good sense, and an excellent judgment, with a highly cultivated mind, which had been constantly improved from her earliest youth, by reading the very best authors. There were few subjects of conversation in which she could not bear an animated and distinguished part. Her pursuits were well chosen, and she always endeavoured to take an interest in minor pleasures, by which means the feeling of ennui and insipidity, so often experienced in the daily routine of a retired

domestic life, was never for one moment felt on the part of Lady Eleanor, whose delight in watching even the unfolding blossoms of a favourite plant filled her heart with that true happiness, which the Christian mind will ever feel whilst contemplating the pure and unsullied works of God's own hand.

Lady Eleanor was naturally shocked and grieved when she saw how totally the principles of her niece had been neglected, and, moreover, how lamentably ignorant she was in many of the common branches of female education ; and having been, herself, brought up in the rules of the old school, she could not understand the blindness of her sister-in-law's indulgence, which had suffered an immortal being to reach the age Mary had attained, without giving her the practice either of self-control or self-exertion. She had, therefore, much to contend with in her niece's unsubdued will and aversion to habits of study and application ; while Mary, on her part, felt the quiet and unvarying life of Hayward Lodge, a direful contrast to the free enjoyment she experienced at Oswald Castle, un-

der the mistaken indulgence of her mother. She had been permitted there to run wild for hours together, without the slightest restraint, and her pursuits had been most desultory. A chapter in the bible, a few pages of English history, and an attempt at French translation, constituted nearly the whole of her daily studies. It will not, therefore, be a matter of much surprise to my readers, that Mary found the sedentary habits of her aunt extremely irksome.

Happily for Lady Eleanor, and for the future welfare of her niece, a very delightful family, of the name of Mordaunt, lived in their immediate neighbourhood. Mr. Mordaunt was the rector of the parish; his family consisted of Mrs. Mordaunt, three sons, and two daughters, the eldest of whom was a girl of a very superior mind, who possessed sufficient discernment to perceive the valuable qualities of Lady Eleanor's character, and who was glad to cultivate, as much as possible, her society. Hayward Lodge was the constant object of Fanny Mordaunt's morning walks, and it frequently happened, on

these occasions, that Lady Eleanor, whose partiality for her young visitor, was quite reciprocal, would send a messenger to the rectory, requesting that Fanny might be permitted to pass the remainder of the day with her.

Soon after the arrival of Lady Eleanor and her niece, Miss Mordaunt walked over early one morning, to see her dear friend, whose return she had been anticipating with the greatest delight. On being shewn into the drawing-room, she was received by a beautiful girl in deep mourning, whom, she naturally imagined to be Lady Mary Oswald, but no sooner was Miss Mordaunt seated, than Mary, without vouchsafing one word of courtesy, took up her book, with which she had been listlessly engaged, and walked out of the room, muttering to herself, as she closed the door, "I am determined never to be civil to any of aunt Eleanor's friends."

Many rebellious and wicked thoughts occupied her mind as she wandered through the shrubbery, where she had taken refuge, in the hopes of avoiding another meeting with

Miss Mordaunt, who was far differently occupied with Lady Eleanor in the library. This amiable girl, on learning the difficult task which her friend had undertaken, offered, in the sweetest manner, to endeavour, in some degree, to assist her ; and, though warned of the constant mortification she would be necessarily compelled to meet with, in the pride, and unconquerable self-will of her new acquaintance, she was in no wise daunted. And, on her return home, she retired to the quiet of her own little chamber, that she might be better enabled to devise some happy method of accomplishing her benevolent object.

Accordingly, when Lady Eleanor (who was most unwillingly accompanied by her niece) called, in the course of a few days, at the rectory, Fanny went up directly to shake hands with Mary, without appearing to notice the haughty coldness with which this friendly reception was received on the part of her less courteous visitor, and, after a few minutes' conversation, she invited her to come and see her museum, which contained a very

beautiful collection of shells, minerals, fossils, &c. all classed according to their different orders; besides many other curiosities which she had collected from time to time. By the time Mary had looked over the curiosities in Fanny's cabinet, the second Miss Mordaunt came to fetch them to the library; Lady Eleanor being anxious to return home before post time.

On taking leave, Mary had, in some measure, conquered her dislike to Fanny, whose good nature and gentleness had, imperceptibly, won on the heart of this misguided but susceptible girl, who, pleased with her morning's visit, shook hands with her rather more cordially; expressing a wish, at the same time, that they should see her at Hayward Lodge. On bending their steps homewards, Mary could not help thinking of the contrast Fanny's joyous contented manner offered to her own; for, though she lived an equally retired life with herself, she appeared lively, animated, and cheerful, and the thought involuntarily presented itself,—“Why is she so much happier than I?” The

difference was this : Fanny arranged her time in such a manner that every hour had its appointed vocation, each of which tended in some measure to the glorifying of that God, whom she professed to love and to serve. Her morning hours were set apart for prayer, meditation, and reading of the Scriptures. Fanny never allowed herself to open or to close the Word of God without previous and subsequent prayer, that the words she had read, might be inwardly grafted in her heart and abundantly blessed to her soul's profit. It is the want of *this* humble spirit which makes too many, I fear, read their Bibles to little profit, and which makes it to them as a *sealed book*. We may know the Bible by heart, and yet remain far estranged from God. It is only by earnest prayer, devout meditation, and the use of all the other helps and means of grace which are afforded us, that we may venture to hope for a blessing in our study of the Sacred Volume.

Fanny also made a point of daily committing to memory some passages of prose and poetry, besides a small portion of the Psalms

and a few verses from the Old and New Testament, by which means, she gradually acquired a considerable knowledge of the scriptures. This is a method I would advise those of my readers to pursue, who are still in the springtime of youth. It is, indeed, at all times, a most desirable practice, and one much recommended by the celebrated Mr. Wilberforce, who exercised his memory in this manner till within the last few years of his life.

Much time may be saved by not allowing odd moments to be lost; doubtless, the reason that made Fanny accomplish so much more than the generality of girls of her age, was the strict and watchful care she exercised over herself, in not permitting one moment, if possible, to be spent in idleness. She knew her time was not her own, and, like a faithful and wise servant, she was desirous of not hiding her talent in a napkin, but rather of bringing it forth, and using it so that she might be able to give a good account of her stewardship at the last and awful day of reckoning. She was never seen without some

employment, and, in her conversation, she studiously endeavoured to speak for the edification of those with whom she associated. She did not force her opinions on others, but she sought to convince them more by her example. Alas, how few there are, who seriously remember, that for every idle word uttered by us, we shall be brought to account. Perhaps there are some among my readers, who may feel the reproaches of conscience arise within their bosoms, when they remember how heedlessly they have permitted themselves to utter words that could tend, in no degree, either to the profit or spiritual advancement of one immortal soul. It is not the absence of wrong only with which we must rest content, for we are not told that the servant, who hid his lord's talent had committed any decided crime; but, those who profess themselves to be sincere Christians, must not rest satisfied unless they have, individually, laboured with their utmost diligence, early and late, in the vineyard of their Lord. They must prove their faith in the merits of their Redeemer, as a

Saviour and a deliverer from sin and from hell, by a desire to become holy, like that Saviour, and by a willingness to suffer for his sake. God wishes us to be conformed to the image of his Son, and has promised to give his Holy Spirit to accomplish the work in those who seek it by prayer.

This is the end which should be set before every Christian; this is the mark at which every disciple of Christ should aim. But what is that holiness we are called to cherish? It is nothing less than putting ourselves under subjection to the will of God, by sincere and earnest endeavours to fulfil his law; a consecration of all the faculties and powers of mind and body to his service.

As we go on we shall perceive the influence which this pious young Christian, by degrees, exercised over the mind of Lady Mary Oswald. Shortly after Lady Eleanor's visit to the rectory, Fanny, accompanied by her sister Charlotte, called at Hayward Lodge to propose a walk together, in order to shew Mary a beautiful waterfall in the neighbourhood. Lady Eleanor not being very well,

Charlotte proposed remaining with her, while Mary and Fanny contented themselves with a less distant excursion than had been intended. In the course of their walk the former could not refrain from bitterly complaining at the hardness of her lot, in being obliged to conform to her aunt's strict rules (as she called them), without any thing to dissipate the interminable length of the days, and especially of the evenings; she, moreover, complained grievously at not being allowed to walk alone beyond the garden, which she said "was one of aunt Eleanor's fancies." Fanny was silent for a few minutes, and then, summoning up courage, she replied, "Don't you think, my dear Lady Mary (if you will excuse the apparent freedom with which I am addressing you), that if you had some decided employment, it would greatly tend to lessen the ennui of which you complain so much?"

Mary's countenance clouded over for a moment, but the gentle and affectionate manner in which Fanny spoke, disarmed her of the angry feeling which was rising in her

mind, and she mournfully answered—"That she hated study; that her aunt much wished her to begin a regular course of reading, but, for her part, she really could not endure restraint of any sort; and as for reading, she often tired of a book before she got through half-a-dozen pages." Mary did not like to express her surprise that one so gay, so young, and so lively as Fanny appeared, could experience such pleasure in her aunt Eleanor's society, but, she nevertheless wondered, in her own mind, how two such apparently opposite characters could in any way assimilate.

Miss Mordaunt next proceeded to inquire whether she was as much opposed to work as she expressed herself to reading.

"No," said Mary, "but I scarcely know any thing of that kind beyond hemming a border. Poor dear mamma always said it was not necessary for girls, in my rank of life, to work unless they liked it; whereas, my aunt wishes me to learn all sorts of work, and, I really believe, she would willingly keep me employed, if she could, the whole day."

Lady Eleanor's mother, we must observe, made it a point with all her daughters, that they should be early instructed in every branch of *useful* work ; that they should learn to cut out and make their own clothes ; not that she insisted on their habitually devoting their time to such employments, but she was of opinion, that no rank or fortune whatever, should hinder a parent from teaching their children to be independent of others, so that when they became mistresses in their respective families, they might be qualified to discharge the necessary duties devolving upon them. She required that they should be able to dress their own hair, and, though she kept several attendants for the express purpose of waiting on her six daughters, she accustomed them, nevertheless, to take it by turns, every month, not only to dress themselves, but to keep their clothes in repair during that period, that they might early acquire habits of neatness and of order, and learn also, to be considerate of the trouble they give their dependants ; a principle which, I regret to say, is much overlooked amongst

many well disposed persons, who seem, at times, quite to forget that one necessary qualification, in a Christian character, is to regulate well their own household, so that all things may be done "decently and in order," especially avoiding the danger of provoking evil tempers, in the minds of their servants, by imperious conduct, harsh reproof, and indifference to their comfort, which, alas ! is too constantly manifested, in the arbitrary and unreasonable orders issued in the caprice of the moment.

What sight more truly pitiable than to behold servants driving and tearing about, endeavouring to execute the peremptory commands received from their master or mistress ! each one's countenance portraying a discontented and irritated state of mind, by which means religion itself is brought into disrepute, and for this simple reason, because those who profess themselves amongst its devoted followers evidence by their daily practice, that as yet they have not experienced its power in their own hearts ; else their conduct would savour more of the

fruits of the Spirit, which are, as the Apostle Paul tells us in the 5th chap. of Galatians—
“ Love, joy, peace, *long-suffering, gentleness, goodness, faith.*”

On the other hand, could servants see from their own *personal* experience, that their masters and mistresses, were really acting on Christian principles; how differently would be their feelings towards them. Instead of exclaiming, as is too often the case, that they wish they may be preserved from following *such* religion which seems to consist in “ *mere talk* ;” instead of inwardly cursing their employers, they would then learn to bless and reverence them, as well as respect the principles of *that* holy religion which they *saw* influenced so powerfully the *actions* of those who had the rule over them. Let those who indulge in a haughty, despotic deportment towards their domestics, seriously reflect, how grievous a sin they thus commit against their God. Let them not be satisfied by imagining they are amongst the number of God’s people; earnest soever as they may prove about the truth; diligent in

promoting every institution for the furtherance of the gospel; constant in their attendance at all religious meetings; anxious to assemble godly people under their roof;—still withal, the spirit which was in Christ Jesus, has certainly not yet exhibited its proper influence on their hearts and lives.

Such persons should remember, that until they have in some measure brought their *own* unholy tempers under subjection, little or no blessing can be expected to rest on the precepts they inculcate on their servants. In closing this digression, I trust I may be forgiven by the younger portion of my readers, if I venture to remark that were the admirable practice already advocated, more pursued in the present system of education, families would be better regulated, and more domestic happiness would certainly be secured.

I must now return to our young companions, whom we left conversing on the advantages of constant employment; though long before the matter was satisfactorily agreed to on both sides, they found themselves in the lane which led up to the lodge.

Fanny, whose kind heart was filled with the anxious desire of proving beneficial to her new acquaintance, requested Lady Eleanor, on her return to the cottage, that, if agreeable to her niece, she would consent to her spending the following day with them at the rectory, in which case, she would walk over in the forenoon to fetch her.

The plan was readily agreed to on the part of Lady Eleanor, and Mary, who now began to feel her *antipathy* towards her aunt's friend in some degree diminished, (for indeed it was impossible to be long in Fanny's society without being won by the extreme sweetness of her manner) was glad of any opportunity that offered some change to what she still considered the "hateful monotony of her life."

The little party, mutually pleased with their morning's arrangement, separated till the following day, when Miss Mordaunt, punctual to her appointment, arrived precisely as the clock struck eleven.

After a pleasant brisk walk on a fine frosty morning, such as we are sometimes favoured with in the month of February, the

two young ladies reached their destination, when after visiting Fanny's two little favourite rabbits, they repaired to the Miss Mordaunt's morning-room, where they generally pursued their studies till a very advanced hour in the day. Their boudoir was well supplied with a delightful selection of books, and the many and diversified employments, in which they appeared engaged, gave the room an air of busy industry to which poor Mary was hitherto a stranger.

In a few minutes Charlotte entered the room, with a countenance beaming with delight, and holding up in her hand a supply of printed muslins, together with calico, and other materials, which her mother had just given her, to make a set of clothes for a poor little orphan, who had lately lost her mother, since which period, she had been entirely supported by the charitable exertions of the two Miss Mordaunts. These amiable girls, instantly set to work, cutting out the various garments needed ; and the pleasurable feeling they expressed at the prospect of seeing Susan comfortably clothed,

inspired Mary with a desire of partaking in their innocent enjoyment; but too proud to own before Charlotte, how very indifferent a workwoman she was, and far too haughty to petition that she might be allowed to share their labours, she continued looking idly out of the window. The consciousness of her own ignorance, made her for the first time feel how far inferior she was to her present companions, and the tears flowed rapidly down her cheeks, partly from vexation, and partly also from the remembrance of the uselessness of her past life, a thought which had hardly before presented itself to her mind.

Fanny was much too devoted a Christian to be easily discouraged in the object she had so much at heart; and having cut out, and prepared a very easy portion of little Susan's frock, she asked Lady Mary in the sweetest manner, if she would kindly give them her assistance. On the present occasion, Mary, half angry and half ashamed, answered pettishly, she had rather not, she should only spoil any thing which she attempted. Miss Mordaunt, who merely

wished to engage her young *guest's interest* on some one object, persuaded her after some little difficulty, to come and join the working party. The three girls accordingly were busily engaged for poor Susan till one o'clock, when Mary could hardly believe she had been occupied for upwards of two hours without having once experienced the feeling of ennui. Fanny enlivened the time by relating some of the many interesting anecdotes she had read, so that when the luncheon bell rang, Mary felt almost unwilling to leave her present employment.

In the afternoon Charlotte excused herself from returning to their morning occupation, it being her turn to visit the school, upon which Mary begged she might be allowed to accompany her. Miss Mordaunt fearing she would find the time pass heavily, while her sister was engaged in instructing the different classes, which task mostly engaged two hours of each day, invited her to drive with Mrs. Mordaunt and herself in the little pony carriage. Mary, however, preferred accompanying Charlotte to the school-

house, which was a pretty low white cottage at the end of the village. In the summer time honey-suckles were trained so as to cover the walls of the cottage; and the little garden in front, which was well stocked with roses, pinks, and carnations, was hid from the roadside, by a neat little green fence of laurel-bush, and evergreen. It was the pride of the school children to keep Dame Orford's garden in the most perfect neatness, so that her flowers became quite renowned for being the sweetest and the earliest in bloom, of the whole village of N——. Neither Fanny nor Charlotte were ever suffered to take leave of their little scholars without being presented with the prettiest nosegay that could be gathered from the varied little flower plots that adorned good Dame Orford's garden.

On entering the school-house, Mary was struck with the great neatness of the children's appearance, as they rose up and curtisied on their coming into the room. They were all dressed alike in dark stuff frocks, and the whiteness of their caps and aprons,

was in unison with the universal air of cleanliness which pervaded the whole apartment. The children had just commenced their working class. Each of the elder girls, as rewards for their good conduct during the last twelvemonths, had been furnished through the Miss Mordaunts' funds, with a plain square mahogany work box, fitted up with every necessary article. The younger children had work bags a-piece with pin-cushions and needle-books; and each girl had a pocket handkerchief fastened to her side underneath her apron, so that there was no excuse for disorderly or untidy habits.

Shortly after the children had shewn their work, Charlotte called over the three first classes, and after catechising them from Henderson's Scripture Questions, and Pinnock's Bible and Gospel History, she proceeded to make them read out of the New Testament; after which she required them to give some account of what they read, that they might enter into the meaning as well as repeat the words. The good Dame meanwhile rejoicing at the opportunity of talking

of her two dear young ladies' goodness, entertained Mary with a long detail of their many acts of charitable benevolence throughout the parish ; and of the unceasing interest they both took in the school children, who were clothed entirely at their expense, besides being supplied with bibles, prayer-books, slates, copybooks, and every thing needful for their tuition.

It had been a long established rule with these dear girls to set apart monthly a certain portion of their allowance for their charities ; and any trifling addition in the way of pocket money they received at Christmas, or on their birthdays, was usually devoted to their little school.

On their return to the rectory, they found Lady Eleanor's carriage waiting to convey her niece home, who, on parting from her new and kind friends, requested permission to take back some portion of poor Susan's garments, that *she* also might have the pleasure of working for her. Fanny rejoicing to see the first risings of Christian feeling in Mary's mind, gave her a little cap to make,

placing into her hand, at the same time, a little book, called " Bogatzky's Golden Treasury," entreating her to read one chapter therein each day.

As soon as she reached home, Mary told her aunt how pleasantly she had passed the day. Lady Eleanor's joy at seeing the benefit which accompanied this visit, relaxed in a great measure the rigidity of her usual manner, and, on retiring to rest, she wished her young charge good-night with more apparent affection than she had ever before manifested towards her. Though Lady Eleanor was in *appearance* austere, she possessed, nevertheless, the most affectionate heart. What, then, was her delight, the following morning, when she came down to breakfast, to find Mary with an *unusually* cheerful countenance, busily employed in learning one of the little hymns out of Bogatzky, which she requested her aunt would be kind enough to hear her repeat ; which, having done, she commenced, directly after breakfast, hemming the borders for the cap Fanny had entrusted to her care.

Some months elapsed in this manner, few days passing without the two families meeting either at Hayward Lodge or at the Rectory ; and through God's blessing, Fanny, though so young, (for she was only in her eighteenth year,) had become the instrument of great and important good to the mind of her young friend. Perhaps it may not be unprofitable, if I give a sketch of some of the means employed by this exemplary young Christian to win the wandering sinner to the ways of righteousness. She endeavoured gradually to instil more of love towards God in the mind of her young friend, and bidding her contemplate the works of Nature, all of which spoke loudly of the goodness of the Creator, she led her by degrees to associate the name of the Most High with all that was pleasurable in Mary's mind, who enjoyed the beauties of natural scenery with almost romantic delight. She would also occasionally take her to visit some of the poor cottagers, that she might be an eye-witness of the sufferings of her fellow-creatures ; and, in their subsequent

conversations, she dwelt largely on the many and undeserved blessings which had been graciously vouchsafed to them both. She would lead her again to reflect on the beautiful sentiments expressed by the Royal Psalmist, whose heart seemed ever and anon to overflow with the deepest expressions of grateful love towards the Lord Jehovah. "What breathings of devout adoration," she would remark, "does not the holy David pour forth towards our merciful God in these beautiful Prayers and Songs ; and those, dear Lady Mary, who really desire to have their hearts animated with the same feelings, have only to pray to the Lord Jesus for the light of His Spirit. God knows the wishes and desires of the heart, and we need not wait for violent emotions, for he can equally see and hear,

' Our soul's sincere desire
Uttered or unexpressed ;'

the prayers of his children are in his sight 'as golden vials full of odours', and we have the blessed assurance that we have a Mediator, who will clothe the petitions of his

servants with acceptance, before He presents them at the Throne of the Most High."

By these, and such like reasonings, she brought her to feel the blessing of prayer, and the awful sin she committed in permitting evil passions to dwell within her breast; and by unfolding to her mind the many fields of usefulness in which she might be occupied for herself and her fellow-creatures, she instilled into her heart the desire of devoting her time and thoughts, in *some* degree, to the glorifying of her Lord. Fanny laboured to convince Mary especially of the great evil of indulging in hasty expressions, and violent tempers : she repeated the verse in St. James's Epistle, where he says : " If any man among you seem to be religious and bridleth not his tongue, that man's religion is vain ;" and entreated her to pray very earnestly that she might be enabled, by God's grace, to subdue her impatient and irritable temper, and to wear the ornament of a meek and quiet spirit, which, in the sight of God, is of great price.

Notwithstanding Fanny's friendly exhort-

ations, Mary was, at this time, far from possessing a will and temper thoroughly under the influence of Divine grace ; and,—though she had so far obtained the mastery over her passions as to receive in good part the frequent admonitions and “home truths,” as she termed them, of her more gentle companion,—she still indulged, to a lamentable extent, the spirit of pride and self-will. She endeavoured, it is true, at times to conquer herself; but many and frequent were her backslidings, and too often, alas ! she felt the necessary discipline required of the faithful servant of Christ Jesus exceedingly irksome.

On one occasion especially, when her aunt remonstrated against her walking on a very damp day to the Rectory, she threw her bonnet on the floor, and, bursting into tears, declared “she wished to tyrannise over her.” In vain did Lady Eleanor endeavour to pacify and convince her that it was *only* for her own good she forbade her exposing herself to cold. Yet she continued in the same sullen and wilful temper, refusing to do the least thing her aunt proposed.

The dinner hour arrived, and Mary, instead of feeling ashamed of her behaviour, sat down to table, and would not vouchsafe more than a haughty "Yes" or "No" to any question put to her. Lady Eleanor, loving her niece far too sincerely to indulge her in these evil tempers, requested she would retire to her own room till she had recovered herself, assuring her "she would not suffer her to come down unless she could behave in a more respectful manner, upon which Mary, whose passion had now reached its very climax, dashed out of the room, and, shutting the door after her with great violence, declared "she would never humble herself to *any* person."

This was the first time she had been punished by her aunt; and the indignation Mary felt at being sent to her room at the age of "sixteen and a half" was not easily to be overcome, more particularly as Fanny Mordaunt would, in all probability, walk over to tea, the afternoon having now cleared up and the weather become beautiful. Yet Mary could not bring herself to feel or to

express the slightest regret at her past conduct.

Meanwhile, what were not poor Lady Eleanor's feelings ? Overcome with sorrow at the occurrences of the morning, she prayed that she might be enabled to keep firm, and not yield to the temptation of giving way to the self-will of her unhappy charge ; for she felt that, on account of her sadly-neglected education, her niece was more to be *pitied* than harshly condemned.

Towards the close of the afternoon, Miss Mordaunt arrived. On entering Mary's room, she found her walking up and down, looking flushed and heated with vexation. On seeing Miss Mordaunt's calm yet grieved countenance, she turned away, ashamed to look up, saying, in an angry tone : " I wish to be alone at present." Fanny mildly answered : " I am come, my dear Lady Mary, to endeavour, in some measure, to comfort you." Mary, however, felt little disposition to receive any consolation at this moment, and her only reply was, " she wished she could run away from her ' cross ' aunt altogether."

Upwards of an hour passed in this unpleasant manner ; till at length Fanny, grieved at the little effect her conversation had upon her friend, offered up an earnest prayer to God that he would be pleased to overcome the evil temper which had taken possession of his offending child.

Mary, on seeing her friend on her bended knees, ran towards her, and, throwing her arms round her, shed tears, not of anger, but of the deepest sorrow, entreating her to allow her to kneel down beside her, and implore forgiveness for her grievous transgression ; upon doing which she timidly looked up in Fanny's face, and asked her "if she thought her aunt would pardon her," to which Miss Mordaunt replied that she was persuaded Mary had only to express contrition to her aunt, and she would readily meet with the fullest forgiveness.

And in this assurance Fanny was not mistaken, for no sooner did she acquaint Lady Eleanor of the penitent spirit of her humbled niece, than this excellent and well-judging woman instantly repaired to Mary's cham-

ber, and, pressing her to her heart, assured her the grief she had suffered, in seeing her so led astray by evil passions, was now fully compensated ; and placing her hand within her own, she joyfully conducted her beloved ward (for with all Mary's faults it was impossible not to love her) to the library, when the happy party gathered round the tea-table, all past griefs being buried in oblivion by the playful joyousness of the conversation that followed.

The above, however, was one only of the many inward conflicts which Mary had to sustain, and for which she was encouraged by her faithful and affectionate monitor to seek strength in humble and fervent supplication at the throne of grace.

How cheering and encouraging are the promises to those who strive in earnest to overcome their besetting sins ! Our Saviour says : " Him that cometh unto me I will in no wise cast out." There is mercy and grace promised to every one who truly and earnestly desires to come to God, in faith

and trust in his promises. He will be ever near to hear the first cry of repentance, and to help the fallen sinner. "He will gather him, and keep him as a shepherd doth his flock." He has promised "to beautify the meek with salvation." What encouragement must not such gracious promises afford to those who, having been unhappily led away by proud and rebellious passions, have, through Divine grace, been brought to see the sin of indulging them, and heartily desire to mortify and subdue these and all other fleshly lusts which war against the soul.

When we find unruly passions about to master us,—when provocations occur,—let us not, though sorely tempted, suffer ourselves to yield; but let us rather pray for the spirit of Christ Jesus, even the spirit of gentleness and of meekness, that so we may prove ourselves to be the followers of Him who was meek and lowly in heart; and thus obtain peace and rest for our souls.

Beloved Self must be denied,
The will and mind renewed ;
Passion suppressed, and patience tried,
And vain desires subdued.

Flesh is a dangerous foe to grace,
Where it prevails and rules ;
Flesh must be humbled—pride abas'd,
Lest they destroy our souls.

Lord ! can a feeble, helpless, worm
Fulfil a task so hard ?

Thy grace must all my works perform,
And give the free reward.

It was the declaration of the pious Joshua :
“ As for me and my house, we will serve the
Lord ;” and, acting upon the same holy prin-
ciple, it was Lady Eleanor’s custom to
assemble all the servants of her household,
every night and morning, to family prayer.
She felt this a duty, as every true Christian
head of a family must, in order that they
might, as Mr. Bickersteth so beautifully
expresses it in his Treatise on Prayer, “ be
preparing and making themselves meet, day
by day, for the inheritance of the Saints in
Light ; obtaining on earth the humble, de-
pendent, thankful, holy, and heavenly state
of mind, which fits them for joining the
Family of their Lord in Heaven.”

Lady Eleanor had observed with great pain the listless indifference with which Mary often joined in the family devotion, apparently considering it too much in the light of form ; her eyes sometimes wandering towards the window, or to some other part of the room, and evidently shewing that these sacred moments were not prized by her as they ought to have been.

One morning, when she had been unusually inattentive, Lady Eleanor expostulated warmly with her on the insult thus offered to Almighty God, and the bad example she thereby set to her servants. Mary, instead of receiving this merited reproof with becoming gentleness, returned an impatient answer, and during the remainder of breakfast, behaved in the most disagreeable manner towards her aunt, who,—wishing, if possible, to avoid any altercation with her niece in her present state of mind,—retired for the remainder of the morning to her own room.

During Lady E.'s absence, Mary, on reflection, began to feel that she had manifested a most unchristian spirit, and remembering

that she had forgotten to read her portion out of Bogatzky, she opened the book, and read the chapter appointed for Sept. 17, the subject of which happened to be peculiarly applicable to her state, but when she came to the verse—

“ Oh the delights, the heav’nly joys,
The glories of the place,
Where Jesus sheds the brightest beams
Of his o’erflowing grace!”

the consciousness of how little fitting *she* was to share the joys therein described, completely overcame her, and kneeling down she implored the merciful aid of her Heavenly Father, to enable her to curb those unruly passions, which so often gained the mastery over her better feelings.

God was indeed mercifully pleased to hear and to answer her prayer, for her troubled spirit by degrees became calm and subdued, and she was enabled so far to humble herself as to go up to her aunt’s apartment, and earnestly intreat that she would once more overlook her fault. She then asked, as an especial favour, to be allowed to read the

Bible with her every morning, before the hour of family prayer, which request we may easily imagine was most joyfully agreed to on the part of Lady Eleanor, who, embracing her niece, assured her few things would give her more happiness.

The interest Lady E. had for her motherless charge, whom she felt to be so dependent upon her for advice and guidance, had so far overcome the natural austerity of her manner, that even Miss Mordaunt could hardly, at times, avoid expressing her surprise at the change. But in proportion as Lady Eleanor contrasted the advantages she had received in her early education from the indefatigable superintendence of a most watchful mother, she was led more and more to make allowances for the faults of her less favoured niece.

Three years had well nigh passed when the accounts of Lord L—'s sudden death at Naples, from the effects of cholera, reached the inhabitants of Hayward Lodge.

This blow, wholly unexpected as it was,

cast a sad gloom over Lady Eleanor, and her now orphan charge. Lord L. had frequently written to his child during his absence, and the last letter she received from her father expressed a very confident hope that he should see his "loved Mary in the course of the ensuing spring."

It would be only harrowing to the feelings were I to dwell on the paroxysms of grief to which the unhappy Mary abandoned herself on hearing of the death of her only surviving parent. Even the affectionate endeavours of Fanny Mordaunt failed, for the first few weeks, in giving the comfort she fondly wished to the bereaved and desolate heart of her afflicted friend, who was drinking truly the very dregs of the cup of sorrow ; but she gently bade her grieve not as one without hope, reminding her, at the same time, of the bitter path of sorrow her Saviour Jesus had trodden before her, for the sake, too, of us, unworthy and thankless sinners. She endeavoured to cheer her with the consolatory assurance that "they that sow in tears shall reap in joy;" and

that those who have gone through the fiery furnace of affliction, and have been heavily chastened by God's hand, will be more likely to reap the everlasting joys in Heaven than if they had continued for ever in the path of prosperity. "It is better," she would say, "to go to the house of mourning than to go to the house of feasting; for, by the sadness of the countenance the heart is made better." Our Saviour, during his pilgrimage on earth, partook verily of the bitterness of the cup; and for those, my beloved Mary, who are his disciples, enduring joys are reserved, until they dwell with Him in the heavenly courts of the New Jerusalem; till when, they must be content to be wanderers and pilgrims for His sake who trod with his sacred feet the same thorny path before them.

With such consoling assurances, she instilled, though by slow degrees, somewhat more of peace and comfort into the heart of this afflicted girl; whose affection for Fanny daily ripened under the gentle advice and consolation administered to her by this most

valued friend, who would often soothe the broken spirits of her sorrowing companion, by repeating some of the many hymns she had learnt in leisure moments. Mary especially delighted in these beautiful lines :—

“ Often the clouds of deepest woe
So sweet a message bear,
Dark tho’ they seem, ’twere hard to find
A frown of anger there.

Yes! often has adversity
A richer boon bestow’d,
Has oft bequeath’d a purer joy
Than all that men call good.

Our spirits, too, are closely bound
To earth’s delusive toys ;
Poor baubles we are loth to leave
For everlasting joys.

It needs our hearts be wean’d from earth,
It needs that we be driv’n,
By loss of every earthly stay,
To seek our joys in heav’n.

And what is sorrow, what is pain,
To that internal care,
That breaks the conscious heart for sin,
When sin is hated there ?

Kind, loving, is the hand that strikes,
However keen the smart,
If sorrow’s discipline can chase
One evil from the heart.

He was a Man of Sorrows—He
Who lov'd and sav'd us thus ;
And shall the world, that frown'd on him,
Wear only smiles for us ?

No ! we must follow in the path
Our Lord and Saviour run ;
We must not find a resting-place
Where He we love had none."

And when, at times, the burstings of Nature would almost overwhelm the spirit of the unhappy orphan, when she reflected that within three short years she had been deprived of both her loved and cherished parents ; Fanny would raise her drooping spirit, with the comforting hope that the Lord only chastens His children, to make them more meet for the glorious inheritance he has provided for them ; that the self-same Saviour, who endured the agony in the garden of Gethsemane, for the sake of helpless sinners, would watch over her, and strengthen her in every hour of sorrow and trial. Deprived as she was of earthly parents, still His sheltering love would abundantly supply the void, if she sought refuge in his protecting care.

By these and similar arguments, Fanny, through God's grace, imperceptibly restored the mind of the bereaved Mary to cheerfulness and peace.

By Lord L—'s will he had bequeathed to his daughter the sum of "one hundred thousand pounds, together with all the jewels and personals that had belonged to her mother." The estate necessarily went to the next heir, a distant cousin of the late Earl's.

A fresh pang arose in Mary's mind, when she remembered that her loved and cherished home was about to be tenanted by perfect strangers; that now, all that remained to her of the home of her childhood was the remembrance of the joyous years passed under her parental roof. Bitter were the tears shed by the weeping orphan when she considered that *all* was gone, which constituted aught of joy to her in the princely domain of Oswald Castle.

Mary did in truth glorify her God in "the fires;" but, by degrees, these strong feelings were calmed and subdued, and she gradually resumed the course of study which, under

Lady Eleanor's superintending care, the gentle Fanny had induced her to commence. In proportion as Mary perceived and bewailed her own infirmities, she learnt to value and to love the many and inestimable qualities of her excellent aunt and guardian ; for though, at times, she would pine for the liberty and indulgence of her own will, which had been so freely granted her by her poor mother, contrasting, with no very pleasurable sensation, the different rule by which every step of her education was now guided, still, she was always ready to own her faults to Miss Mordaunt with that frank ingenuousness which, in her worst days, had been natural to her.

Fanny had persuaded her to apply herself steadily to Geography, History, Arithmetic, French, with many other useful studies ; and they had gone through together many of the best elementary works on those subjects, from which Mary derived much pleasure as well as instruction. She also derived much improvement by daily extracting some portions of the different authors she read ; a

practice which not only helps to form the style, but also tends considerably to correct any errors in orthography which may have imperceptibly been brought on, through a careless and negligent way of writing. In short, no effort was spared on the part either of Lady Eleanor, or this exemplary girl, to promote the improvement and cultivation of the many talents Mary possessed, which had hitherto been allowed to remain dormant.

Lady Eleanor, seeing the manifest improvement in her niece's disposition and habits, delighted in every opportunity that offered itself of soothing her spirits and gratifying her wishes.

In the course of the ensuing Autumn she proposed making a tour in Wales, in order to dissipate, in some measure, the sadness that still overshadowed the countenance of her beloved charge ; and having prevailed on Mr. Mordaunt to allow his eldest daughter to accompany them, every arrangement was made, to pass a few months in the beautiful scenery of North Wales.

Shortly after the return home of our little party, Fanny communicated to Mary the intelligence that she was about to be married at the end of two months, to the Rev. Mr. T—, with whom they were all well acquainted, from his having frequently assisted Mr. Mor-daunt in the performance of his clerical duties; and who was now become a resident in the parish, the delicate health of her father requiring the constant attendance of a curate.

Lady Eleanor, whose benevolent heart rejoiced in the happiness of others, expressed her delight at the prospect of increased usefulness for her young friend; but Mary, who foresaw the want of her society, could with difficulty refrain from expressing her sorrow and regret at the circumstance, and even blamed Fanny for not having sooner mentioned it; to which remark Lady Eleanor replied: “My dear Mary, I have long known of this engagement, but, being aware it could not possibly take place for some time, I requested her to be silent with you on the subject; though I must now, my dear niece, inform

you of a most important event, of which I have this morning been apprised."

Lady Mary's astonishment at this serious preliminary to her aunt's communication may easily be conceived. She waited with breathless anxiety for the conclusion, which, Lady Eleanor perceiving, she laid before her a letter from Mr. S—, the purport of which was to inform her that, in consequence of the recent demise of the last male heir to the earldom of L—, Lady Mary now succeeded to the Barony and to the vast possessions of Castle Oswald.

Mary was naturally much overcome at these unexpected tidings ; but her first emotion was to throw herself into her aunt's arms, saying : " My dearest and best friend, how can I manifest my gratitude to yourself and my beloved Fanny for enabling me, I humbly trust and pray, to view the inheritance which has thus fallen to me in its true light, of which I know that I am only a steward, and one accountable for its disposal to the Giver of all ; grant me but one more favour ; promise never to leave me, but re-

main to guide and direct my faltering footsteps in the right path." She then retired for some hours to her room for private meditation, and on returning to the Library, she found her aunt alone, Fanny Mordaunt having, with her usual judgment, absented herself from the moment Lady Eleanor addressed her niece, thinking that, at such an instant, the company even of the most sincerely attached friend would prove but an unwelcome intrusion.

Many weeks elapsed before Mary, or, as we must now call her, the Baroness Oswald could realise the great responsibility that had so suddenly devolved upon her ; and it cannot be a subject of much surprise that a girl of nineteen should be perplexed at finding herself unexpectedly become the mistress of such enormous property ; for, by the wording of the will she was considered of age at eighteen. Nothing, however, could induce her to leave Hayward Lodge till the marriage of her beloved friend was solemnised ; when, as soon as the necessary legal papers were signed, and her aunt had made some

satisfactory arrangements respecting the disposal of her own little villa, they both, after bidding a mournful and affecting adieu to their loved friends at the Rectory, set out for the splendid residence of the Baroness Oswald, who returned to the home of her ancestors with far different feelings from those with which she left its noble precincts, nearly four years before. Bitter were the pangs she suffered on once more crossing the threshold of her beloved father's mansion; and, for some time subsequent to her removal thither, her mind remained in a kind of melancholy and listless state.

Time, however, the sovereign remedy for all evils, in a great measure, dissipated the melancholy which had taken possession of Mary's delicate and fragile frame, and through the mild advice and direction of her devoted aunt, and the Rev. Mr. Greaves, the clergyman of the parish of Oswald, who was a faithful servant of the Lord Jesus, she had not been a twelvemonth at the Castle till she became, as her tenantry called her, "the Guardian Angel" among them.

The natural impetuosity of her character being now, through God's blessing, turned into a right channel, she was eager to put into immediate execution every method of improvement suggested to her, not remembering that it required considerable time to bring these various plans into action.

But, through the unceasing exertions of their indefatigable minister, it was not long before the extensive parish of Oswald assumed a very different aspect. School houses were built, Sunday schools opened, and clothing societies established. In the course of six months from the time of which I speak, a very valuable living in Mary's gift became vacant; upon which she immediately wrote to her "dear Fanny," intimating that she had appointed her husband as the new Vicar.

The world, as we may suppose, was not backward in endeavouring to enlist Mary among its votaries. Frequent were the letters and intreaties she received from her relations, both on the paternal and maternal sides (who, until her accession to the title and estates, had permitted her to remain

wholly unnoticed) to visit the gay metropolis, that she might "be introduced in the brilliant circles of fashion to which her rank and situation in life entitled her." Mary, however, turned a deaf ear to their persuasions. She knew it was impossible to serve God and Mammon; and, feeling her own weakness, she feared to expose herself to the dangerous temptations the world might, and would of necessity, offer. And here I pause for a moment, to answer a remark I have too often heard made by the worldly-minded, and indeed by many seemingly sincere Christians, when objections are urged against their mixing in the pleasures of the world. It has been argued by them that as much worldly-mindedness exists in the hearts of those who, from religious principles, abstain from mixing in the giddy maze of the world's pleasures, as in those who in a moderate degree, share its amusements. Now, in reply to this, I would simply suggest that a Christian should not measure his conduct by that of his fellow-creatures. He should ask himself: "Am I doing what is most

pleasing to my God, by attending, for instance, the Opera ; frequenting the crowded assembly, or mixing in the gay and joyous dance of the thoughtless ?” Let each one put these questions to his own conscience, and who would dare answer in the affirmative ? If, then, we are not living to God, we must be of the number of those who are going on in the broad and certain road to destruction. If one, professing himself a devoted Christian, is seen in places of public amusement, that person, even though he does no harm to himself, injures the cause of the Gospel. It is not merely the harm which may result to himself individually which is to be guarded against, but it is also the sanctioning by his presence and example, the pleasures of the ungodly. It is not necessary, indeed, for a Christian to become a recluse, or to banish himself from the society of his fellow-men ; but the same spirit which actuated the Saviour to sit at meat with the publican, will, in like manner, actuate the faithful servant of Christ Jesus. His continual aim will be the forwarding of his Master’s

work ; and, far from spending his life in listless inactivity, no opportunity will be lost on his part, of warning sinners of the errors of their ways, and endeavouring to win them over to the ways of righteousness. He will, in a truly missionary spirit, be ever seeking out those who, darkened by sin, and alienated from the life of God, are proceeding rapidly onwards to certain ruin, unless reclaimed from the sinfulness of their state. How contemptible is a life spent merely or chiefly in pursuits of amusement or pleasure ! and how unsatisfactory are all earthly labours, however laudable, compared to the one great object of our existence ! We must all be called, sooner or later, to give up our account ; we cannot have many years to live in this world ; but we must, whether we wish it or not (and I trust none of us would wish it otherwise), we must live for ever and ever. Is it not more reasonable to live for the countless ages of eternity—to live for heavenly happiness—than to live only for the poor enjoyment of a few years in this transitory world ! We must remember that

Heaven is the goal we have in view. We must keep our eye fixed steadily on *that*, and then earthly pleasures, and earthly objects, will have as little power to divert and to occupy our minds as they had on Mary's, who, possessed as she was of personal attractions, sufficient to make her the object of universal admiration in the most fascinating circles, was now content, nay rejoiced, to give up all, for the sake of that Saviour, who had purchased the eternal redemption of her immortal soul, at the cost of his own most precious blood. By nature wilful, haughty, imperious, passionate, and devoted to self-indulgence, she became, through the sanctifying grace of her Saviour, fruitful in every good work, increasing in the knowledge of her God, and a powerful instrument in his hands of extensive usefulness to her fellow-creatures. Let those, then, who wilfully blind their eyes to the truth, and shun the society of the faithful—let them remember that they are only weaving the web of their own destruction, by thus hardening their hearts against God, whose judgments

will most assuredly be visited on those who still persist in their sins, turning a deaf ear to the remonstrances they receive from the faithful messengers of the Lord. While those who, on the contrary, weep and mourn like David, for their transgressions and continued backsliding ; though they will not be left wholly unpunished, still, they will not sorrow as those without hope ; they will be thankful for every blessing God, in his unerring wisdom, takes from them ; should it prove, in any measure, the means of bringing them nearer to the Zion above.

May we all remember that the dearest sin is poison ! and that the sin which at the present moment is most enjoyable, will, at the next, become a cup of misery.

Oh, Heavenly Spirit, cleanse and purify our hearts ! May we ever seek to win many, through Thy Grace, to follow Thee. Be Thou with us, to the continual strengthening and refreshing of our souls ! Take away from us all proud, rebellious, and sinful thoughts ; and make us meet to

dwelt with Thee in Christ Jesus, for ever
and for ever ! AMEN !

Ye hearts, with youthful vigour warm,
In smiling crowds draw near,
And turn from every mortal charm,
A Saviour's voice to hear.

He, Lord of all the worlds on high,
Stoops to converse with you ;
And lays His radiant glories by,
Your friendship to pursue.

" The soul that longs to see My grace
Is sure my love to gain ;
And those that early seek my face,
Shall never seek in vain."

What object, Lord, my soul should move,
If once compared with Thee ?
What beauty should command my love,
Like what in Christ I see ?

Away, ye false delusive toys,
Vain tempters of the mind ;
'Tis here I fix my lasting choice,
For here true bliss I find !

FINIS.

LONDON :
PRINTED BY STEWART AND MURRAY, OLD BAILEY.

BOOKS FOR THE YOUNG,
JUST PUBLISHED.

I.

*In 18mo. neatly bound in cloth, with Vignette and Frontispiece,
price 2s.*

LITTLE GODFREY, THE HERMIT;

A German Tale, freely translated from SCHMITT.

"A tale may find him who a sermon flies,
"And turn delight into a sacrifice."

II.

*In 18mo. 1s. or 10s. 6d. per dozen, with a View of
St. Petersburg, &c.*

PRASCA LOUPOULOFF;

A RUSSIAN NARRATIVE.

Translated under the superintendence of a Clergyman of the
Church of England.

Chap. I. Siberia.—Chap. II. The Journey.—Chap. III
Ekatherinemburgh.—Chap. IV. Petersburg.—Chap. V.
Novogorod.

"There certainly never was such a demand as at the present time for interesting and instructive books—books that may, without danger, be put into the hands of the young and the half-educated: a conviction, founded on experience, that there are very few of which this can be said, is one of the chief reasons why the following narrative is now presented to the young English reader."—*Preface.*

"An affecting narrative, translated in a very beautiful style."
Camb. Chron.

III.

In 18mo. with Frontispiece, cloth, lettered, price 1s. 6d.

INCLINATION AND DUTY AT VARIANCE.

By the Author of the "Military Blacksmith," &c.

INTERESTING TRACTS,

LATELY PUBLISHED

FOR DISTRIBUTION.

I.

A WORD FOR THE SABBATH;

Or, a Letter on the Observance of the Lord's Day, by a
Clergyman. 2d. or 14s. per hundred.

II.

THE WORD OF GOD TO ALL WHO ARE IN TROUBLE OR AFFLICTION.

By the Rev. J. W. Brooks, M.A. Retford. Fifth edition.
3d. or 2s. 6d. per dozen.

III.

LOOKING TO JESUS.

A Text for every day in the Year. 6d., or in tuck, with gilt
edges, 1s. 6d.

IV.

CHRIST'S KINGDOM NOT OF THIS WORLD.

A Sermon by the Rev. GEORGE RANKING, B.C.L., Minister
of Trinity Church, Sheerness. 3d., or 2s. 6d. per dozen.

A

LIST OF NEW WORKS

PUBLISHED BY

JAMES BURNS,

17 PORTMAN STREET, PORTMAN SQUARE.

NEW PUBLICATIONS.

PUBLISHING MONTHLY, PRICE SIXPENCE,
THE VOICE OF THE CHURCH;
OR,
SELECTIONS FROM THE WRITINGS
OF THE
DIVINES, AND OTHER MEMBERS OF THE CHURCH,
IN ALL AGES,
ON SUBJECTS RELATING TO DOCTRINE, RELIGIOUS PRACTICE,
AND ECCLESIASTICAL HISTORY.

The work is divided into Five Sections, of which each Monthly Part contains a portion :

- I. Apothegms, Aphorisms, and Miscellaneous Articles.
 - II. Treatises, Essays, or Sermons, on some point of Doctrine or Practice, from the pen of a standard author.
 - III. Biography or Church History.
 - IV. Notices relating to the usages of the Church, and to the elucidation of the Ritual, Liturgy, or Ordinal.
 - V. Selections from Devotional Writings.
- Notes and Illustrations are added, where they seem to be required for the elucidation of an author's meaning.

Handsomely printed in 1 vol. 8vo, cloth, with numerous Illustrations, price 15s.

THE **POWER, WISDOM, & GOODNESS OF GOD,**

As displayed in the Animal Creation; shewing the remarkable agreement between this department of Creation and Revelation; popularly considered, in a series of Letters.

By C. M. BURNETT, Esq., Member of the Royal College of Surgeons.

"Admirably adapted to lead the mind to knowledge of a very valuable and extensive order."—*Lit. Gazette*.

"Mr. Burnett reasons well and soundly, and, we are glad to add, reverentially."—*Brit. Critic*.

WORKS PUBLISHED BY JAMES BURNS, 17 PORTMAN STREET.

Beautifully printed in royal 32mo, cloth,

EUCHARISTICA :

Meditations and Prayers, with Select Passages on the most Holy Eucharist, from old English Divines, with an Introduction

By THE REV. SAMUEL WILBERFORCE, M.A., Rector of Brighstone.

The COMMUNION SERVICE is added, with the Rubrics printed in red; also Biographical Notices of the Authors quoted.

Beautifully printed in royal 32mo, embossed cloth, gilt edges, price 2s.

HORÆ SACRÆ.

A Manual of Prayers and Meditations for Private Use. Selected from the Writings of Bishops Andrews, Ken, Taylor, Wilson, Patrick, Gibson, Cosin, Beveridge, Hicke, &c. &c. &c. Select pieces of Devotional Poetry are appended.

"May be most safely recommended."—*Brit. Mag.*

"One of those selections of really Christian devotions now happily more frequent than of late years."—*Brit. Critic.*

In 12mo, 7s. 6d. cloth,

THE BAPTISMAL OFFICES

OF THE UNITED CHURCH OF ENGLAND AND IRELAND

Illustrated from "the Use of Salisbury"—the Liturgy of Herman, Archbishop of Cologne—and the sentiments of the Compilers and Revisers of the Book of Common Prayer.

By THE REV. T. M. FALLOW, M.A.

Curate of all Souls', St. Marylebone.

"Mr. F. has executed his task with judgment and ability."—*Brit. Mag.*

18mo, 1s., or 10s. 6d. per dozen, with a View of St. Petersburg, &c.

PRASCA LOUPOULOFF :

A RUSSIAN NARRATIVE.

Translated under the superintendence of a Clergyman of the Church of England.

Chap. I. Siberia.—Chap. II. The Journey.—Chap. III. Ekatherinemburgh.—Chap. IV. Petersburg.—Chap. V. Novogorod.

"There certainly never was such a demand as at the present time for interesting and instructive books—books that may without danger be put into the hands of the young and the half-educated: a conviction, founded on experience, that there are *very few* of which this can be said, is one of the chief reasons why the following narrative is now presented to the young English reader."—*Preface.*

"An affecting narrative, translated in a very beautiful style."—*Cambr. Chron.*

WORKS PUBLISHED BY JAMES BURNS,

12mo, 4s. cloth.

SERMONS

ON THE TEMPTATION OF CHRIST IN THE WILDERNESS.

By THE REV. EDWARD SCOBELL, M.A.

Incumbent of St. Peter's, Vere Street; and Evening Lecturer at Marylebone Church.

"Eloquent discourses on a most interesting subject."—*Christian Rem.*

"The practical applications are strong and earnest."—*Brit. Mag.*

THE

CHURCH OF ENGLAND MAGAZINE,

PUBLISHED IN WEEKLY NUMBERS,

SIXTEEN PAGES, IMPERIAL OCTAVO, PRICE THREE HALFPENCE;

MONTHLY PARTS, CONTAINING FIVE NOS. EACH,

PRICE EIGHTPENCE; AND

HALF-YEARLY VOLUMES, BOUND IN CLOTH,

VOL. I. PRICE 5s. 6d. VOLS. II., III., IV., AND V. PRICE 5s. EACH.

A cheap periodical for family reading, containing Original Essays, Sermons, and other Articles, by living Divines of the Church; Narratives, Poetry, Extracts, Church Intelligence, &c. &c.

In 18mo, price 2s. 6d. cloth.

THE PENITENT'S CAVE,

AND OTHER POEMS.

By A VILLAGE PASTOR.

"The pieces contained in this volume have been composed at different periods since Christmas last, according as passing events suggested them to the author's thoughts; hence the subjects of which they treat, like the course of the year itself, will be found of a chequered character."

Several of the Poems also have reference to the festivals of the Church.

17 PORTMAN STREET, PORTMAN SQUARE.

Foolscap 8vo, embossed cloth, price 3s.

THE MYSTERY OF GODLINESS;

In Six Discourses, with Notes.

By THE REV. JOHN AYRE, M.A., Minister of St. John's Chapel,
Hampstead, and Chaplain to the Earl of Roden;

Author of "Liturgica," "Lectures on Advent," &c. &c.

CONTENTS.

Disc. 1. The Manifestation of the Godhead in the Flesh—2. The Justification of Christ in the Spirit—3. God incarnate seen of Angels—4. Christ preached unto the Gentiles—5. Christ believed on in the World—6. Christ received up into Glory.

"There appears to be a growing inclination abroad to limit belief to comprehension, and to reject those things as facts which cannot in their operation be understood. The contemplation of such a subject as is here treated is well adapted to check this spirit."—*Preface*.

"A sound and scriptural exposition of a most important doctrine."—*Doncaster Chronicle*.

18mo, cloth, price 3s.

DISCE MORI—LEARNE TO DYE.

By CHRIS. SUTTON, D.D.

Author of "Meditations on the most Holy Sacrament."

Reprinted from the edition of 1618.

Edited by the Rev. E. DEWAR and the Rev. C. DAMAN.

"This treatise is republished, because it appeared to the editors to exhibit (what is rare enough in these days) sound sense and orthodox statements, united with deep feelings of piety and an affectionate and convincing style."—*Advertisement*.

DISCOURSES ON THE LORD'S SUPPER;

With a view to justify and recommend the revival of a Weekly Communion, in accordance with primitive usage, and the intention of the Church of England.

By THE REV. WILLIAM DODSWORTH, M.A.

Perpetual Curate of Christ Church, St. Pancras.

CONTENTS.

I. Objections to frequent Communion stated and answered. II. The Scriptural Preparation required of Communicants. III. The Privilege of frequent Communion, and the Benefits arising from a right participation in the Ordinance. IV. The Responsibility of Christians to frequent Communion.

With a Preface and Appendices.

2d Edition, cloth, 1s. 6d.

WORKS PUBLISHED BY JAMES BURNS,

ADVENT LECTURES.

BY THE REV. WILLIAM DODSWORTH, M.A.

CONTENTS.

- I. God's Favour to the Jews at the Advent of Christ.
- II. The Promise to those who love the Advent of Christ.
- III. The Christian must constantly expect the Advent of Christ.
- IV. The Christian Ministry is to prepare the way for the Advent of Christ.
- V. Rapidity of the Events which must precede the Advent of Christ.
- VI. The Revelation of the Man of Sin the immediate Precursor of the Advent of Christ.
- VII. The World blessed in the Advent of Christ.

With Preface and Notes.

Foolscap 8vo, price 3s. cloth lettered.

Also, by the same Author,

DISCOURSES ON ROMANISM AND DISSENT.

With Notes and Appendices.

CONTENTS.

- I. On the Unity of the Church.
- II. On the Mortification of the Flesh.
- III. On the Efficacy of an Apostolical Ministry.
- IV. On the Scriptures, and the Respect due to Catholic Antiquity.
- V. On the State of the Dead, and the Resurrection.
- VI. On the Efficacy of the Sacrament of Baptism.
- VII. The Holy Eucharist, the Communion of the most blessed Body and Blood of Christ.
- VIII. The Duty of Members of the Church of England in reference to Romanism and Dissent.

Third Edition. Fcp. 8vo. Price 3s. 6d. cloth.

"Earnestly is it to be wished that such sermons were heard throughout the land, to teach churchmen, what they have been too often allowed to forget, their *privileges* as well as their duties as churchmen."—*Brit. Mag.*

. The tracts (new editions of which are published) may also be had separately for distribution, price 3d. each.

17 PORTMAN STREET, PORTMAN SQUARE.

A SELECTION OF PSALMS;

To which are added HYMNS, chiefly ancient, for the use of Christ Church,
St. Pancras.

18mo. Price 2s. cloth lettered.

•• Clergymen desirous of introducing this Selection will be supplied
a considerable reduction, on application to the Publisher.

SERMONS AND TRACTS

By MR. DODSWORTH.

A SERMON ON THE BUILDING OF ADDITIONAL CHURCHES.

12mo. Second Edition. 3d.; or 21s. per 100.

"A pious, eloquent, and argumentative appeal."—*Chris. Remembrancer*.

"Should be distributed freely."—*Brit. Mag.*

CHRIST PREACHED EVERY WAY A GROUND OF REJOICING.

4d.; or 3s. 6d. per dozen.

ON BAPTISM:

An earnest Expostulation addressed to Members of the Church of Eng-
land on the Desecration of that Holy Sacrament.

2d. each; or 12s. per 100.

"We hardly know where, in so small a space, so much is said adapted
to the purpose."—*Christian Remembrancer*.

AN ADDRESS TO GODFATHERS AND GODMOTHERS

Before they bring Young Children to be baptised.

6d. per dozen; or 3s. per 100.

ROMANISM SUCCESSFULLY OPPOSED ONLY ON CATHOLIC PRINCIPLES.

8vo, 1s.

CHRIST THE RESURRECTION AND THE LIFE.

An Easter Sermon.

2d.; or 14s. per 100.

WORKS PUBLISHED BY JAMES BURNS,

WORKS

By Rev. THOMAS GRIFFITH, M.A., Minister of Ram's Episcopal Chapel, Homerton.

**THE SPIRITUAL LIFE;
ITS ESSENCE, DEVELOPMENT, AND NOURISHMENT.**

Fourth Edition. Fcp. 8vo, embossed cloth, 5s.

LECTURES ON THE LORD'S SUPPER.

Second Edition. 2s. 6d. cloth.

**CONFIRMATION:
ITS NATURE, IMPORTANCE, AND BENEFITS.**

With Practical Helps for Catechumens.

8d.; or 7s. per dozen.

THE CHRISTIAN CHURCH,
As it stands distinguished from Popery and Puritanism; comprising a
Comment on the 19th and following Articles of the Church of England.

Foolscap 8vo. 5s. 6d.

LECTURES ON CONFIRMATION.

Second Edition. 3s. 6d. cloth.

LIFE A PILGRIMAGE.

Second Edition. 32mo, cloth, 6d.; or 5s. per dozen.

CHRISTIAN LOYALTY;
A Sermon on the King's Accession. 8vo. 1s.

A PRESENT FOR THE AFFLICTED.
New Edition. 8d. cloth; 1s. half-bound.

THE LEADING IDEA OF CHRISTIANITY.
A new Edition. Foolscap, cloth, 3s. 6d.

SERMONS PREACHED AT ST. JAMES'S CHAPEL, RYDE.
New Edition. Foolscap, cloth, 8s.

17 PORTMAN STREET, PORTMAN SQUARE.

Fcap. 8vo, cloth, price 2s. 6d.

WHAT IS TRUTH?

THE QUESTION ANSWERED IN EIGHT DISCOURSES,

Delivered at St. James's Chapel, Marylebone,

By THE REV. T. WHITE, M.A.

"Contains much that is valuable, and will amply repay perusal."—*Christian Remembrancer.*

"Written in forcible language, and close to the subject."—*Brit. Mag.*

In 1 vol. fcp. 8vo, embossed cloth, price 3s. 6d.

RECOLLECTIONS OF A COUNTRY PASTOR.

In Fifteen Chapters.

Second Edition, beautifully printed in fcp. 8vo, embossed cloth, with
Vignette, price 3s. 6d.

PASSING THOUGHTS.

In Twenty-four Chapters.

By CHARLOTTE ELIZABETH.

In 1 vol. 12mo, beautifully and accurately printed, the only complete
Edition, price 7s. 6d. cloth,

A GRAMMAR OF THE NEW TESTAMENT DIALECT.

By MOSES STUART,

Professor of Sacred Literature in the Theological Seminary, Andover.

This Grammar is the only one in our language of the Hellenistic dialect. It contains the substance of Winer's, which was originally translated by Professor Stuart, and incorporates all that is applicable in the works of Buttmann, Rost, Matthiæ, Hermann, and Thiersch. This is the only complete English edition. The greatest care has been taken in order to make it correct: it is beautifully printed, and upon the best paper. The American edition usually sells for 14s.

SELECT MEDITATIONS

FOR EVERY DAY IN THE YEAR,

Extracted from the Works of EDWARD REYNOLDS, D.D., Bishop of
Norwich, with suitable Texts of Scripture prefixed.

Arranged and edited by the Rev. CORNWALL SMALLEY, M.A.
Vicar of Bralles, Warwickshire, and Minister of Bayswater Chapel.

Foolscap 8vo, cloth, with Portrait, price 5s. 6d.

WORKS PUBLISHED BY JAMES BURNS,

Tenth Edition, in 24mo,

THE FORM OF PRAYER

AND CEREMONIES USED AT THE CONSECRATION OF
CHURCHES, CHAPELS, AND CHURCHYARDS.

Price 1s.; or 6s. per 100. Clergymen may be supplied for distribution at
Consecrations, at 5s. per 100.

••• This Edition may also be had with the HYMNS as used by the
Lord Bishop of Winchester.

In answer to orders from Clergymen in the Diocese of Winchester, the
latter edition will always be sent, unless the former is specified.

A MOTHER'S HISTORICAL CHART;

OR, AN OUTLINE OF THE HISTORY OF THE WORLD :

Divided into Centuries and Millennial Periods, from the Creation to the
present time.

On a Foolscap Sheet, price 3d.; or 2s. 6d. per dozen.

SCOTTISH EPISCOPACY.

BISHOP JOLLY ON THE SUNDAY SERVICES.

A new Edition, with Memoir by BISHOP WALKER.

Price 6s.

By the same,

A FRIENDLY ADDRESS ON BAPTISMAL REGENERATION.

8vo, 1s. 6d.

THE CODE OF CANONS OF THE SCOTTISH EPISCOPAL
CHURCH,

As revised and enacted by an Ecclesiastical Synod, August 29 and
September 6, 1838. 8vo, 1s.

REV. E. B. RAMSAY'S SERMON FOR THE SCOTTISH
EPISCOPAL CHURCH SOCIETY. 1s.

REV. E. B. RAMSAY'S CONSECRATION SERMON,
THE CHURCH THE PILLAR AND GROUND OF THE TRUTH. 1s.

REV. JOHN SKINNER ON THE SCOTTISH COMMUNION
OFFICE.

To which is appended, BISHOP HORSLEY's Collation of the Communion
Offices in the Prayer-Book of Edward VI., the Scotch Prayer-Book of
1637, the present English Prayer-Book, and the present Scotch Prayer-
Book. 8vo, 3s. 6d.

17 PORTMAN STREET, PORTMAN SQUARE.

TRACTS FOR DISTRIBUTION.

DISSENTERS RECALLED TO THEIR DUTIES AND THEIR INTERESTS.

By A CLERGYMAN OF THE CHURCH OF ENGLAND.

12mo. 4d.; or 3s. 6d. per dozen.

By the same Author,

FRIENDLY COUNSEL TO A DISSENTING PARISHIONER,

Who professes to be seeking the Salvation of his Soul.

Second Edition. 12mo. 4d.; or 3s. 6d. per dozen.

LOOKING UNTO JESUS.

A Text for every Day in the Year.

Third Edition. 48mo, tuck, gilt edges, 1s. 6d.; sewed, 5s. per dozen.

THE CHURCH WARNED AGAINST THE TEACHING OF THE PHARISEES AND SADDUCEES:

A Sermon on Schism.

By THE REV. HOBART SEYMOUR, M.A.

Price 2d.; or 14s. per 100.

THE ADDRESS OF THE REV. HAMMOND ROBERSON, M.A.

Prebendary of York,

On the Excellency of the Church of England.

Price 2d.; or 12s. per 100.

GENERAL REDEMPTION, AND THE DOCTRINE OF THE TRINITY.

Two Sermons.

I. The Sinner his own Destroyer.

II. On the Nature of the Godhead.

By A CLERGYMAN OF THE CHURCH OF ENGLAND.

12mo. 1s. cloth lettered, or 6d. sewed.

THE CHRISTIAN'S BLESSED HOPE IN THE DEATH OF INFANTS.

By THE REV. J. H. STEWART, M.A., Liverpool.

Price 1½d.; or 11s. per 100.



